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326 563 rings, and bracelets. Formerly they did not dare peddle their wares far from home, but sold them to Riffian hawkers who took them to the inland markets.

326 The third class of metal workers, the gunsmiths, is for the most part concentrated in Taghsuth, although native gunsmiths are found in many of the Riffian tribes. Most of the latter have learned their trade at Taghsuth or in Arab towns.

326 411 Tradition says that the Riffians first obtained metal pipes, suitable for use as musket barrels, in an archaeological deposit at Bades, and that these pipes were peddled all over the Rif. Later, when the pipes are said to have been exhausted, similar ones were obtained from Ceuta and the Peñon de Velez. The gunsmiths make all the other parts of the gun themselves: they bore the priming hole and make the lock, springs, trigger, pan, and the [531] hammer which holds the flint. The stock, which they make from local wood, they decorate with inlaid wire and with ivory, which is exceedingly rare and valuable. The flints, which are sold in all the markets, are made at Khebaba and by the Asht Aximan of Beni Tuzin. [439] Many of the flints, however, are probably imported from England, as are some of the locks, which bear in many cases the royal insignia of Great Britain.

MANUFACTURE OF GUNPOWDER

389 The blending of gunpowder from its three ingredients, although carried on as a side occupation throughout the Rif, Senhaja, and Ghomara, was, before the Spanish occupation, the exclusive trade of one half of the Beni Mesduy. These craftsmen supplied the rest of the Rif with much of their explosive material, and since the consumption of gunpowder in the Rif, both as a festive gesture and for purposes of warfare, was tremendous, the craftsmen of Beni Mesduy were kept constantly busy supplying the demands made upon them.

[434] Of the three component elements, sulphur and saltpeter were imported and sold in all markets; charcoal was manufactured locally.

PREPARATION AND WORKING OF LEATHER

281 Tanning, practiced throughout the Rif, Senhaja, and Ghomara, is a process consisting of a long sequence of actions. The rawhide stripped from the animal is first rubbed with wet ashes, which are left on until the hair is ready to come off; it is then given a rubbing with crushed *taida* bark and water, which is allowed to stay on it for several days; crushed juniper berries are next rubbed into it, after which it is soaked in sour milk; it is then given another treatment with wet ashes, and is finally washed, often by being immersed in a stream.

[445 282] Leather so tanned is used in the manufacture of scrips, belts, parts of ploughs, covers to butter-jugs, amulet covers, and other objects. It is sewn, generally with strips of leather rather than with thread, by means of carpet needles imported from Fez and Melilla.

[386] Leather is colored by the same dyes and the same methods employed in the dyeing of textiles.

Leatherworking is at present concentrated in the tribe of Taghsuth, where cartridge belts and scrips of characteristic type are produced. (See plate 16.) These articles will be fully discussed under the subject of clothing.[1]

[1] See below, p. 81.

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and partly because it was part of Abd el Krim's uniform and would therefore throw suspicion upon the wearer as a rebel sympathiser. It is still worn, curiously enough, by many of the native *mokhasniya*, gendarmes in the employ of the Spanish military authorities.

2. *furu*. This is a collection of strings of camel's-hair yarn, roughly parallel, and crosstied just often enough to keep the whole combination together. The *furu* is twisted about the head as a turban just as is the *thaghargt*, leaving the top of the head similarly bare. The camel's hair comes from the tribes of Beni Bu Yahyi and Metalsa. It is dyed brown for ordinary wear and red for weddings. The *furu* came in after the *thaghargt*, and like it was worn by individuals here and there in every tribe, according to personal taste.

3. *thaamanth*, a yellow kerchief, silk embroidered, worn as a turban. This is of European manufacture and introduction.

4. *arisith*, a white cotton turban (see plate 25), likewise of European manufacture. In adopting the white turban the Riffians have reached the final step of imitating the Arabs. All the previous types of headgear mentioned were distinctively if not uniquely Riffian, but the *rezza*, as the Arabs call it, in no way distinguishes them from the rest of Moroccans. It has not yet attained universal distribution, being worn only by the least conservative elements in each tribe. The fez, or *sheshia*, as it is called in Morocco, has not yet appeared except in the tribes of Galiya and Kebdana.

The Riffians in the Spanish zone will probably become Europeanized in dress before they submit completely to Arab notions of sartorial accoutrement, since the Riffians have fewer inhibitions against European civilization than against that of the Arabs. However, European dress among them is at present confined to the very few who have become officers in the Spanish army and to chauffeurs, mechanics, and the like in Melilla.

Riffians never appear in public without some form of belt and a scrip, or bag.

thaghugat is the generalized term for men's belts, which are always made of leather. The ordinary type is about two inches broad, undecorated, and fastened by a buckle in front. *thaghugat n tayish* is a special belt worn at weddings, much broader, covered with silken embroidery, and frequently embellished with tassels. *thaghugat er kneith* is a leather cartridge belt, with pockets for the clips of cartridges which fit into the ordinary Mauser, or Spanish army rifle. *thasabutch*, the scrip or leathern bag, does not hang from the belt, but is supported by a separate strap, called *iyarusith*, passing over the shoulder opposite to the side on which the bag is worn. The old style bags used in the days of the flintlock rifle were very large and contained many pockets, in which were kept powder, lead balls, emergency rations, knives, papers, and other small objects which among us would be carried in pockets. These bags were ornamented with silk embroidery and long leather fringes and tassels. (See plate 27.) The designs were both rectilinear and curvilinear, the curvilinear designs usually being floral. The bags were also decorated by great areas of inlaid colored leather, a technique which had died out but which is now being revived by Taghsuthi workmen in French shops at Rabat.

Accompanying the large bag of former times, a powder horn made from the horn of the aoudad, called the *ish n wuthath*, depended from the belt. The use of these horns has died out, owing to the advent of cartridges and the scarcity or possible extinction of the aoudad.

The bags and belts which typified the Rif of a hundred years ago were made exclusively at a village called Iyarusith in the tribe of Temsaman. The craft has long been extinct there, however, and now the belts and bags used in the Rif are made locally or are imported

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from Taghzuth. The Taghzuthis, who were craftsmen only in powder and firearms, have within the last generation taken over leatherwork and set themselves up as the foremost manufacturers of belts and bags. The Taghzuthi work is characterized by the stitching of narrow strips of colored leather diagonally in rows so as to form lines. These lines are always straight, and the designs produced by them form isosceles triangles and zigzags. Until recently white and green were the only colors employed for this purpose, but since the Spanish occupation other colors have come in, and the work has become coarser. (See plate 27.) Besides the ordinary belts and bags, the Taghzuthis now make wrist-watch straps and handbags, the former for the Spanish army, and the latter to be sent to the ports of the French zone and thence to America, and, to a lesser extent, to England and France.

Other old centers of the manufacture of bags and belts were Beni Misawr, a sub-tribe of el Khmes of the Western Arabophone Senhaja, and Beni Mohammed, situated between Beni Zerwal and el Khmes. The design on these Jebalan bags is curvilinear rather than rectilinear, and is characterized by three circles side by side on the front. The effect is produced by the stitching of leather strips, as at Taghzuth, and not by silk embroidery, as at Iyarusith of Temsaman.

Feminine Attire. Like men's clothing, the garments of women were formerly made entirely of wool. *thawthat*, the principal garment, consists of a long rectangular piece of woolen cloth. The upper corner of one end is held under the left armpit, with the lower corner falling by the left knee. The cloth is then wrapped around the body, from front to back, until it reaches the front again. A belt holds it together at the waist, and it is caught up back and front by each shoulder and fastened there by wooden pins or brooches. (See plate 26.) These brooches, called *thisghanes*, are made by Jews in Melilla, in the Jebarna section of the Shawia of Gzennaya, at Bades, and in Beni Bu Frah. The *thisghanes* consist of a triangular piece of silver or pewter, to which is attached a loose ring of the same material; there is a gap in the ring, through which the point end of the pin, of one piece with the triangle, may pass. To pin cloth together with this device, the ring is turned until the gap coincides with the pin; then the pin is thrust through the material, and the ring pressed beneath it and turned, so that it must stay under the pin. This type of brooch is not confined to the Rif, but is commonly found throughout North Africa.

thaghugat, the belt, bears the same name as the men's belt, although it is an entirely different object. The old style woman's belt is made of many cords of heavy woolen yarn of different colors caught together, and is locally considered an object of great beauty. This belt is wound around the waist many times, and a long end is left dangling behind. Ghomaran women wear broad belts of native cloth. (See plate 26.) *thaghugat n malagha*, the belt of Malaga, is a long red woolen belt with fringes at the end, manufactured in Spain and sold to the Riffians at Melilla. It is fast supplanting the heavier belt of native manufacture.

Feminine headwear is of two principal varieties:

1. *ifiran n thimgharin*, or women's braids, consist of long black threads of woolen yarn, which are braided into the hair near where it ends and then downward until they nearly touch the ground. Three of these *ifiran* are braided into each braid, and since the women divide their hair into two braids six *ifiran* are worn by each woman. The hair, supplemented by these long strands of black wool, may be left trailing or else tied around and around the head like a turban.